

CHRISTIAN LIFE AND DEATH OF MISTRIS

KATHERIN BRETTERGH, LATE

wife of Master WILLIAM BRETTERGH,
of Bretterghoulc, in the Countie of
Lancaster Gentleman.

*With the manner of a bitter conflict shee
had with Satan, and blessed conquest by
CHRIST, before her death, to the
great glory of God, and comfort
of all beholders.*

MICHA. 7. 8.

*Reioyce not against me, O mine enemies: though I fall, I
shall rise againe: And when I sit in darkenesse, the Lord shall
be a light vnto me.*

PSALM. 37. 37.

*Marke the vpright man, and behold the iust: for the end
of that man is peace.*



LONDON,
Imprinted by FELIX KINGSTON.
1634.

CHRISTIAN LIFE AND DEATH OF MISS

KATHLEEN B. THERON, LATE
OF THE ...
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... God, and ...



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TO THE CHRISTIAN READER,

grace and peace in IESVS CHRIST.



When *Achimaz* the sonne of *Zadoc* requested that he might be the messenger to bring *David* word of *Absoloms* death, *Joab* would not suffer him: *Thou shalt not* (saith he) *be the messenger to day, but thou shalt carry newes another time, but to day thou shalt carry none; for the King's sonne is dead.* He knew *Dauids* affection was such, that the newes of his childes death

2 Sam. 18.
19, 20.

would bee most heauie to him, and the messenger himselfe not welcome for his message sake.

This is all our infirmity, no tidings more grieuous to us, then when wee heare of the death of those whom wee loue. The Parent bewailes his Childe, the Husband his Wife, the Friend laments the death of his Friend, and wee thinke it the losse of another friend to depart with this our griefe. *Jacob* mourned for *Ioseph* his sonne, *that hee would not bee comforted* of a long season, but thought hee would weepe for him as long as he liued. When the *Amalekites* had burned *Ziklag*, and led away captiue the mens wiues and their children, *David* and his company wept, *till they could weepe no more.* When *Lazarus* died, his sisters, *Martha* and *Mary* were much discomforted for him. So heauie a thing wee see it is to bee seuered for a time from those that are deare vnto us. One onely thing there is, which is able in this case much to temper our affections; when we see our friend to die in the Lord; that is, in comfort of conscience, and assurance of saluation through *Christ*.

Gen. 37. 3.

1 Sa. 30. 4.
Ioh. 11. 19.

This blessed departure God giues to many, for diuers good purposes. First, that the world may know that peace is the end of the iust, and comfort in death is the portion of the righteous. Secondly, That his eternall truth in our holy profession may appeare to bee able to comfort us, not only in our life, but in our death also, when all other comforts forsake vs. Thirdly, that our enemies may see our faith is not in vaine. Fourthly, that the weak by their example may be encouraged to a holy life, when they see it bring with it so happy a death, and that they may be strengthened against the feare of death, seeing it is alwayes comfortable to those that lead a godly life. Fifthly, and finally, that the friends of the departed, by their heavenly departure, may be admonished not to mourne so much for their death, as to reioyce for their life, and to thanke God, *that euer it was their lot, in any degree to be ioyned or matched with so blessed seruants of God.*

This Gentlewoman, Mistrisse Katherine Brettergh was one of this number: her life, as long as God continued it, was deere to those among whom she was, as the life of a friend might be. Her husband, friends, kinsfolks, brethren, sisters, and all the godly that knew her, enjoyed a great blessing of God of her: and her death (no doubt) was grievous to her husband, as the death of a vertuous yokefellow.

This is the thing I thought with profit might bee presented to the view of other also that knew her not: for when I had for my owne priuate vse, and the vse of my friends faithfully collected (out of the fresh memories of those that were present, and eie-witnesses as well as my selfe) and set downe the manner of her sicknesse and death: I considered, that the knowledge thereof could not but bee welcome to all those that desire to dye the death of the righteous. And so the same causes that moued me to collect it, gaue mee also occasion to publish it. I remembred the saying of one, *That it is is great piety to set forth the vertues of the departed, if they haue excelled therein; yea it is a meanes to encrease grace in our selues.* I thought so great mercie of God shewed to one among vs, ought not to be forgotten, but should remaine to us and our children an example, to teach vs how good God isto them that loue him, and to assure vs that he will neuer forsake vs; but, in like manner as he did her, helpe and comfort vs, when we shall by death be called vnto him. I considered the vngodly and vncharitable tongues of the *Papists* abiding in our Country, who, since her death, haue not ceased to giue it out, that she died despairing, and by her comfortlesse end, shewed that she professed a comfortlesse Religion. Wherein they bewray their malice and madnesse, and shew themselves of what generation they are, such a people (saith *Jeremie*) *which bend their tongues like bowes for lies: and (as David saith) make ready their arrows to shoot at them which are upright in heart.* And lastly, when I remembred the censure giuen by our Saviour Christ of the woman, that powred costly oyntment on his head, a little before his Passion, though some of his Disciples vniustly blamed her for the same, saying, *What needed this wast?* yet he himselfe did not only excuse her for that fact, saying, *shee did it to bury him:* but also commanded, that *where soeuer the Gospell should bee preached throughout the world, there also that which shee had done should bee spoken of, for a memoriall of her.* Even so, seeing this vertuous Gentlewoman hath been vniustly accused by some popish persons, I thought it fit, that she should not onely be iustly excused, but also that a true history of her holy life, and Christian death, should be now published in print, as a briefe history to be seene and read for a memoriall of her.

I had no other odours wherewith to embalne her, I am but the penman, the thing it selfe was her owne, wrought in her by the spirit, of diuine providence, the which God grant that we may all imitate. Amen.

Nazianz.
Monod.
Basili.

Ier. 9. 3.
Psal. 11. 2.

Mat. 16. 7,
8, 9, 10, 11,
12, 13.

The holie Life and Christian Death,
of Mistris KATHERIN
BRETTERTGH.



This Gentlewoman was borne in Cheshire; the daughter of Iohn Breuen of Breuen-
Stapleford Esquire, well descended, and of
an ancient House. Her education before
her marriage was such, as became the pro-
fession of the Gospell, in godlinesse and
purity of life and Religion, and well be-
seemed the house where shee was brought
up. The Scriptures shee knew from a child, and by reading
thereof, gained such knowledge, that shee was able readily to ap-
ply them when occasion was offered, as we may see at the time of
her death, and that so fitly, and effectually, that shee seemed to
haue made them her dayly meditation. For the things of this
world shee was moderate, and sober, and by her Christian life and
death, shee might teach many Gentlewomen, how vaine the plea-
sures and fashions of this world are, and how farre vnable to
bring that peace to a distressed heart, that the embracing of true
Religion can.

Staple-
ford.

Shee used not to gad abroad with wandring Dinah, to dancing
greeces, markets, or publike assemblies; but rather with Han-
nah did chuse to tread vpon the dust of the Sanctuary, and
walke in the wates of Sion; yea, with David rather to be a doore-
keeper in the house of God than to haue society with the wicked;
or to dwell in the tents and tabernacles of the vngodly. The Sab-
bath day was alwaies deere and welcome to her, what time shee
would not be without the Word preached, though many times she
went farre for it. Her delight was still to consecrate it glorious to the
Lord. And as it is said of Iosiah, his heart melted when hee heard
the Law; so may it be said of her, her heart was so tender, and full
of compassion, that oftentimes she was scene to heare Sermons,
read, pray, and meditate with teares.

Gen. 34. 7.
13a. 1. 9. 12.

Psal. 84. 10.

2 Kl. 2. 19.

Shee made conscience of all sinne; yea, of the least sinne, such as worldlings count no sinne: shee neuer vsed to sweare oath great nor small; nor yet to abuse her tongue with vaine or vncircumspect speeches; nor not so much as a leese-ye, or immodest word; neither durst shee name the Name of G O D, but take his titles in her mouth without great reuerence. In pivate speech where shee might speake with profit, shee did it so well, that her speeches might haue bene deliuered by a stronger vessel then her selfe: her words being so well seasoned, and proceeding from such a sanctified heart, did alwayes minister grace to the hearers.

Psal. 16. 3.

To reade, to pray, to sing, to meditate, was her dayly exercise; and her chiefest delight was in the holy society of the Saints vpon earth (which I say not for any cause, but only to shew the fountaine from whence her godly end flowed, and that the World may see some there be, which chuse rather to bee loyned with the people of God, than to enioy the pleasures of sinne for a season; and these I doubt not haue chosen the better part.) Finally, the precepts of the Lord were precious vnto her; for from her childehood she feared God, and walked before him: both knowledge and sanctification did ioyne in her, the fruites and effects whereof did appeare in her life, and was seene at her death, to the glory of God, and comfort of all beholders.

Heb. 11. 35.

2 Tim. 3. 6.

AQ. 17. 11.

13.

Shee was not like the simple Popish women of our daies, which are euer learning, and neuer able to come to the knowledge of the truth; but rather like the Noble men and women of Berea, which receiued the Word of God with readinesse, and were able to discern of Paul and Silas preaching. But why doe I speake of Popish women, whose vnderstandings are darker than the darkenesse of Egypt? Let vs come and examine many other which seeme to detest Poperie, and aske them a reason of their faith; they can tell you a tale of their rustles, and their pride, and their vanity: but for Religion, it is the least thing they regard, or seeke to know: which I speake not so much to solace my selfe in the sinnes and simplicitie of others, as earnestly desiring all Gentilewomen, that either know this holy Saint of God, or hereafter shall heare of her, in stead of your glasse at home, wherein you picke and pyme, and pinne your selues, to looke into this glasse before your eyes, that so her life, and death, may bee an example for you to follow.

When

When she was about twenty yeeres old, (by the consent of her selfe and her friends) she was married to a young Lancashire Gentleman, Master William Brettergh of Bretterghoul neere Liverpoole: one that likewise embraced Religion sincerely, and for the same endured many grievances at the hands of Papists.

Two yeeres and more she lived after she was married, and had issue onely one daughter: during which time, this couple lived together in such mutuall joy and comfort, as well bestemed the children of God, which make profession of his truth. And although this Gentlewoman came from the inhabitants of Abraham, to dwell in Sodome, amidst the tents of Kedar, that is to say, among inhumane bands of brutish Papists, enduring many temporall grievances from them yet her knowledge, patience, milde inclination, and constancie for the truth was such, as that her husband was farther builded up in Religion by her meanes, and his face dayly more and more hardened against the devil, and all his plague agents: the Popish Recusants, Church Papists, prophane Atheists, and carnall Protestants, which swarmed together like Thorns in those parts.

Anna Brettergh.

Pl. 120. 5.

It is not unknowne to Lancashire, what Horres and Cattell of her husbands were killed upon his grounds in the night, most barbarouslie at two severall times by Seminary Priests, (no question) and Recusants that lurked thereabouts. And what a life and hinderance it was unto him, being all the stocke hee had on his grounds to any purpose? This fell out not long after shee was married to him; yet this was so farre from vitiating her, or working such passions in her, as are common to her sex, that shee rather rejoiced, then sorrowed; turning it into matter of praising God, and submitting her selfe to his good providence. O shee would have said, It is good that such things bee; but woe bee to them that doe them: It is good in God, thereby to chasten his children, and prevent some sinne; which he saw vs like to fall into. It is good in respect of Gods Church, that the weakes may be confirmed in the truth, and that Popistry may bee disgraced, when the world shall see such wickednesse flow from it. It is good in GOD, that so the wicked may bee without excuse at the day of judgement, when their conscience shall tell them, that howsoever GOD suffers them to doe such villanie for some just cause knowne.

*John Wright
1648/9
Richard Orme.
Capt. Heston, &c.
and many more.*

knowing to himselfe; yet they commit it only of malice and reuenge.
 Oftentimes also in these variations, shee would haue said; the
mercies of God are infinite, who doth not onely by his Word, but
also by his Justice, make vs fit for his Kingdome. Little doe our
enemies know, what good by these things they doe vnto vs, and
what wacke they bring to their owne Kingdome, while they see
forth the wickednesse thereof. Many times shee would pray that
God would forgive them, which had done them this hurt, and send
them repentance: and shee would call vpon her husband, that hee
would doe the like, and blesse them that cursed him. And for feare
lest her husband should faile in that point through infirmity and
weaknesse, as it is said of Iob, who offered sacrifice for his sonnes,
lest peradventure they should sinne, and blaspheme God in their
hearts: so shee neuer failed, but dayly prayed vnto the Lord to san-
ctifie her husbands thoughts, and direct his heart aright, onely to
seeke Gods glory, without either desire of reuenge, or satisfying
his owne affections. So humble was her spirit, so carefull to
auoide and preuent sinne, both in her selfe and others: and so milde
of nature, that as Iacob with his mildenesse softened the malicious
heart of Esau his brother: and Dauid by his kindenesse in the cause,
changed the furr of Saul, into weeping and confession, that Dauid
was more righteous than hee: so shee by her meekenesse, humilitie,
and unspotted carriage in the World, forced some of the ad-
uersaries to religion, to speake well of her.

For her life, shee was well reported of all that knew her. Pitti-
full and hountifull was shee to the poore, and slacked no opportu-
nity to doe good wherein shee could; but constantly held her course,
and kept her times of praying, reading, and meditating, (wherein
shee had plentifull gifts) and continually used the same at such
times as were fitting for her estate, sex, and calling. At the exerci-
ses of Religion, as prayer and instruction in her family, shee would
not be wanting: besides priuate prayer, and meditation which shee
emitted not, but vfed dayly, both in her chamber, as also abroad
secretly and solitarily in the Orchard, Garden, or Fields, as
Isaacks manner was. In reading the Scriptures shee vfed euer-
more to taske her selfe, eight Chapters a day at the least, and for
the time which shee saw euill or idely spent, without doing some
good, shee vled to call the time of reparation. Many times also
shee

Mat. 5. 44.

Iob. 1. 5.

Gen. 33.

34.

1 Sam. 24.

17, 18.

Ge. 24. 63.

she would read some goodly writer, or explication of Scriptures, or in the booke of Martyrs; and was seene to weep most bitterly, when either she had read of that which touched her affections neerer, or of the cruell Martyrdomes, which the beere Chyldren of God were put vnto, by the cruell and wicked tyrants of former dayes.

Exo. 13. 13.

Psal. 16. 4.

Ephes. 5. 30.

Iudg. 4. 31.

32.

Eccles. 4.

25. 26.

For Popery, she saw it so grosse and foolish, that she would not once name it, except it were to argue against it, but neuer for it: so zealous was shee of Gods glory, and loued the truth so entirely, that shee would not once open her mouth to plead for Baal.

Sinne aboue all things was hateful vnto her, for therat shee would haue grieved, as well when shee had scene it in others, as in her selfe. One or two examples I cannot omit, wherein shee bewrapped a worthy spirit, sanctified by the Spirit of God, and prepared for all the assaults of Satan. On a time, as her husband and shee were riding toward the Church, he was angry with his man: Alas husband (quoth shee) I feare your heart is not right towards God, that can be thus angry for a trifle: And weeping shee said further, you must pray against this your affection, and alwayes bee sure your anger bee of God, for else how dare you appeare this day before his Minister? And offer vp your prayers in the publike congregation of the saints of God? Another time, a Tenant of her husbands, being behinde with his rent, shee desired him to beare yet with him a quarter of a peece, which he did: and when the man brought his mony, with teares she said to her husband: I feare you doe not well to take it of him though it be your right, for I doubt he is not well able to pay it, and then you oppresse the poore. So great a compassion had shee of other mens wants, that all things being duely considered, and rightly weighed, methinks I may say of her, as Paul said of Timothie, I know none like minded.

Phil. 2. 20.

Thus after she was married, shee continued in the things shee had learned, and held her profession with much sincerity, that the common enemies to our religion (the very Papists) had nothing to say against her, but confessed her life was vnrapproachable. And as for the godly that knew her, they alwayes acknowledged that modesty, and vertuous carriage in her, loyned with knowledge and practise of all the duties of religion, that they had lust cause to repute of her, as of a sound and faithfull professor of the Gospell.

Two peeres, and something moze shee liued with her husband,

till above Whitsontide, is pleased God to send her that sickness
whereof on Whitsunday 1601. she died.

anno Dom.
1601.

Her sickness tooke her in the manner of a hot burning Ague,
which made her according to the nature of such diseases, now and
then to talke somewhat idly, and through the tempests subtilty,
which abused the infirmity of her body to that end, as her often
times used to doe in many, from idle words, to descend into a bea-
uie confider, with the infirmity of her owne spirit; from the which
yet the Lord presently and wonderfully deliuered her, giving so
ioyfull an issue to the tentation, that shee might well vse the word
of the Prophet, as afterwards she did, For a moment O Lord thou
diddest hide thy face from mee, for a little season, but with everla-
sting mercy thou hadst compassion on me. On Saturday seuen-night
before Whitsunday, what time she sickened, she began to feele some
little infirmity and weakenesse of faith, more than shee had wont
to shew, but shee soone overcame it. On Munday night it increa-
sed upon her, and the assault of the enimie began to be sharpe, and
so continued till the next day at afternoone; what time God deli-
uered her, and sent her peace, and comfort of conscience, and so in-
creased the same in her continually till shee died. The manner of
her affliction was this:

Ma. 54. 8.

May 23.

May 27.

M. William
Brettergh.
Master Will.
Fox.
M. Edward
Alpinwall.
M. Iohn
Brettergh.
Mistress
Maud Bret-
tergh.
Mistress
Scholastica
Fox.
William
Woodward.
Elizabeth
Challoner.

First, the severity of Gods iustice, and the greatnesse of her
sinnes began to come into her minde, which much afflicted her,
and shee would often speake of it. Then shee accused her selfe of
pride, that shee had delighted to much in her selfe, and her beauty.
Afterwards she thought she had no faith, but was full of hypocri-
sie, and had not embraced religion so earnestly, nor glorified God
so worthily (especially with her tongue, which oft she repeated) nor
loued him so sincerely, as she ought to haue done. Sometime she
would cast her Bible from her, and say: it was indeed the booke
of life, but shee read the same vnprofitably, and therefore feared it
was become to her the booke of death. Sometime she would say
her sinnes had made her a prey to Satan; a spectacle to the world;
a disgrace to religion; and a shame to her husband, kinsmen, and all
true Christians: and here she would weepe bitterly. Sometime
the originall corruption wherein she was borne, troubled her, and
the sinnes of her parents, and the common parents of all, the eaters
of the forbidden fruit: as if that had made her vnworthie of God,

and were then laid to her charge. Many times shee accused her selfe of impatience, bewailing the want of feeling Gods Spirit, and making doubt of her election, and such like infirmities. She wished, that she had neuer been borne, or that shee had been made any other creature, rather than a woman. Shee cried out oftentimes, Woe woe, woe, &c. a weake, a wofull, a wretched, a forsaken woman, and such like pittifull complaines against her selfe, with ceares continually trickling from her eyes. Shee complained of grieuous spirits, such as all the water in the sea could not quench (and yet when drinke was giuen her, sometimes refused it, sometimes tooke a very little of it:) sweat burst out vpon her exceedingly, and sometimes her body burned extremely. So it seemed the sorrowes of death hemm'd her in, and the griefes of hell laid hold vpon her. Sometimes she was very dull in prayer, and once when shee should haue said, Leade vs not into temptation, shee made a stop, (saying, I may not pray; I may not pray (being interrupted, as she said, by Satan) and so shee was much discomfort: howbeit she was not so full she could both pray, and make confession of her fault with speciall application to her selfe. Besides these sixe vices of Satan, she was once or twice troubled with baine speeches, as of her child, the killing of her husbands cattell, that shee thought shee saw a fire by her, &c. But every one saw that these things proceeded of weaknesse, emptinesse of her head, and want of sleepe, which her disease would not allowe her.

These sixe, though they were for the time grieuous to her selfe, and discomfortable to her friends; yet were they neither long, nor continuall, but in the very midst of them would shee oftentimes giue testimony of her faith, striving and fighting against her temptations. Many times when shee stand by to see her afflictions as the sharpest, would shee call vpon God, lifting vp her eyes and hands to heauen, and desire him to giue her strength against her temptations. Many times with a cheerefull countenance she would beseech those that were by, not to faile, or to giue her ouer, but continue to pray, and helpe her against the tempter. Once in the midst of her temptation, being demanded by Master William Fox: whether she did beleue the promises of God, or no? and whether she could pray? she answered: O that I could, I would willingly haue her will not let me. Lord I beleue, helpe my vnbeleefe: which she pronounced.

and with a still voyce. And when he replied, that if she had a desire to pray and beleue, she did pray and beleue, and that so effectually, that hell gates should not overcome her, according to that of the Apostle: God accepteth it according to that a man hath, not according to that a man hath not: she was much comforted thereby.

1 Cor. 8. 12.

William
Brestersb.

Once after a great conflict with Satan, she said: Satan reason not with me, I am but a weake woman, if thou haue any thing to say, say it to my Christ; he is my advocate, my strength, and my redeemer, and he shall pleade for me. Sometimes when she was afflicted with the accusation of her sinnes, and want of feeling Gods mercy, she would with many a pitifull sob and much weeping, pray to the Lord Iesus Christ, to helpe and comfort her a poore, wofull, distressed woman, and requested others to pray for her. And when she was moued to make confession of her faith, she would doe it oftentimes, saying the Apostles Creed, and concluding the same with words of application to her selfe. I beleue the remission of (my) sinnes, the resurrection of (my) body, and eternall life (to me) Amen. And hauing done, she would pray God to confirme her in that faith, euer concluding with the Lords prayer, as devoutly and reuerently as any that were present. A Christian friend, who by his dayly attendance on her, discharged the duty of a faithfull Christian, standing by told her that no temptation had be fallen her, but that which appertained to the childe of God, and that God is faithfull and true, and had promised to giue an issue with the temptation: whereas she expressed great comfort.

Iohn Brestersb.

Edward
Aspinwall.

William
Woodward.

Paster Edward Aspinwall, a faithfull professor of the truth, and a true Israelite, was much with her in the time of her sickness, and ministered much heavenly instruction vnto her, and comforted her at all times with apt places of Scripture, meeting with her temptations: and so put the sword of the spirit into her hand. He propounded to her the most plentifull comforts of God vnto his Church, in the 40, 41, 42, and 43. Chapters of Isaiah, uttered in such speeches and phrases, as might most fitly answer her discomforts. Also he directed her to consider the Passion and Prayer of our Sauour Christ, for all his, Iohn 17. Math. 26. Luke 22. 23. But especiall did hee often inculcate that sweet invitation of our Sauour: Come vnto me all you that trauell and be heavy laden, I will ease you. But the difficulty she had sometimes to apply these

Isai. 40. 1, 2.

28. 29, 30.

31.

Isai. 41. 6, 9.

Isai. 42. 1-4.

17-18.

Isai. 42. 1-3.

3. 4-5. 6-7.

Isai. 43. 1-5.

16.

Isai. 43. 1-3.

5. 15.

Mat. 11. 28.

generals

generals vnto her owne soule in particular, made the case more
full of anguish to her selfe, and fearefull and lamentable to the
Slanders by: Albeit shee acknowledged Gods Maiesty, mercy,
faithfulnesse, and truth; yet still complained she of her owne weak-
nesse, and vnworthinesse, and could hardly appropriate each thing
to her selfe.

To helpe her somewhat herein (for properly otherwise, it is
the peculiar worke of the holy Spirit of God, to perswade the heart
and soule of her particular interest in these generall promises)
she was told, that the Almighty who was mercifull, as he had pro-
ued, and faithfull, as she confessed, intended all these mercies to as
many as hee did call, and make promise to. And that hee called
her shee must needs confesse, both because that then shee not onely
her selfe read, but hard others read those blessed words of God
vnto her: and also for that in former times, she had been touched
with the loue of God, and that his truth: and had well proficed
in the detestation of sinne, and imitation of her Saviour in a holy
life. And for the praise thereof, shee was wished to remember in
former times her Baptisme, her frequenting of Sermons, and often
receiuing the most comfortable repast of the holy Communion, her
dayly, and almost continuall exercise of reading, meditating, and
praying, &c. Also hee assured her, that neither the present agony
she was in, nor the speeches thin in that distresse, tending to the sig-
nification of despaire, extorted from her, were any iust causes, why
either she, or any that heard her, should iudge fearefully of her, be-
cause all might see the fault was not in her will, as appeared by
her prayers, confessions, plaints, sighs, teares, and groines to God
for mercie, and full assurance in the blood of Christ; but in her
iudgement, not able at that time to discerne the wayes of the Al-
mighty: And therein (he told her) she was made conformable, not
onely to many the holy Saints of God, Iob, Jeremy, David, and
others more, but also to her head, our Lord and Saviour Christ
Iesus, of whom wee read, that some haue curst the day of their
birth, and called for their end, and darknesse to couer them: They
haue beene as men without hope, and swallowed vp in despaire:
They haue cried, how the wrath of God hath torne them, and the
terrors of the almighty haue fought against them: They haue had
no peace in their soules, nor comfort in their consciences, their pray-
Iob 31. &c.
Ier. 20. 14.
Iob 4. 8. 9.
Iob. 16. 9.
Lament. 3.
&c.
Psal. 3.

and with a still voyce. And when he replied, that if she had a desire to pray and beleue, she did pray and beleue, and that so effectually, that hell gates should not overcome her, according to that of the Apostle: God accepteth it according to that a man hath, not according to that a man hath not: she was much comforted thereby.

1 Cor. 8. 12.

William
Brettergh.

Once after a great conflict with Satan, she said: Some reason

CROPPED PAGES.

John B.
targb.

Edward
Aspinwall

William
Woodward.

that Christian, standing by told her that no temptation had befallen her, but that which appertained to the childe of God, and that God is faithfull and true, and had promised to give an issue with the temptation: whereas she expressed great comfort.

Hai. 40. 1. 2.

28. 29. 30.

31.

Hai. 41. 8. 9.

10. 13. 14.

17. 18.

Hai. 42. 1. 2.

3. 4. 5. 6. 7.

8. 13. 14. 15.

16.

Hai. 43. 1. 2.

5. 19.

Mat. 11. 28.

After Edward Aspinwall, a faithfull professor of the truth, and a true Israelite, was much with her in the time of her sickness, and ministred much heavenly instruction unto her, and comforted her at all times with apt places of Scripture, meeting with her temptations: and so put the sword of the spirit into her hand. He propounded to her the most plentifull comforts of God unto his Church, in the 40, 41, 42, and 43. Chapters of Isaiah, uttered in such speeches and phrases, as might most fitly answer her discomforts. Also he directed her to consider the Passion and Prayer of our Saviour Christ, for all his, Iohn 17. Matth. 26. Luke 22. 23. But especiall did hee often inculcate that sweet invitation of our Saviour: Come vnto me all you that trauell and be heavy laden, I will ease you. But the difficulty she had sometimes to apply these generals

generally vnto her owne soule in particular, made the case more full of anguish to her selfe, and fearefull and lamentable to the standers by: Albeit shee acknowledged Gods Maiesty, mercy, faithfullnesse, and truch; yet still complained she of her owne weaknesse, and vntowphinesse, and could hardly appropriate each thing to her selfe.

To helpe her somewhat herein (for properly otherwise, it is the peculiar worke of the holy Spirit of God, to perswade the heart and soule of her particular interest in these generall promises) she was told, that the Almighty who was mercifull, as she had proued, and faithfull, as she confessed, intended all these mercies to as many as her dō call, and make promise to. And that shee called her shee must needs confesse, both because that then shee not onely her selfe read, but hard others reade those blessed wordes of God vnto her: and also for that in former times, she had been touched with the loue of God, and that his truth: and had well profited in the detestation of sinne, and imitation of her Saviour in a holy life. And for the ppoose thereof, shee was wished to remember in former times her Baptisme, her frequenting of Sermons, and often receiuing the most comfortable repast of the holy Communion, her haply, and almost continuall exercise of reading, meditating, and praying, &c. Also shee assured her, that neither the present agony she was in, nor the speeches then in that distresse, tending to the signification of despaire, extorted from her, were any iust causes, why either she, or any that heard her, should iudge fearefully of her, because all might see the fault was not in her will, as appeared by her prayers, confessions, plaines, sighs, teares, and groanes to God for mercie, and full assurance in the blood of Christ; but in her iudgement, not able at that time to discerne the wayes of the Almighty: And therein (he told her) she was made conformable, not onely to many the holy Saints of God, Iob, Ieremy, David, and others more, but also to her head, our Lord and Saviour Christ Iesus, of whom wee reade, that some haue curst the day of their birth, and called for their end, and darknesse to couer them: They haue beene as men without hope, and swallowed vp in despaire: They haue cried, how the wrath of God hath torne them, and the terrors of the almighty haue fought against them: They haue had no peace in their soules, nor comfort in their consciences, their pray-

Iob 37. &c.
Ier. 20. 14.
Iob 6. 4. 8. 9.
Iob. 16. 9.
Lament. 3.
&c.
Psalm 63.

Psal. 38. 4.

&c.

Psal. 71. 7.

Psal. 77. 1.

7. &c.

Psal. 51. 5.

Psal. 108.

3. &c.

Rom. 7. 24.

Mat. 27.

46.

Mat. 26.

38.

Hob. 5. 7.

ers have beene shut from God, their sinnes have beene terrible vnto them, crying that their iniquities had gone ouer their heads, and were a burden too heavy for them to beare: And they have thought themselves spectacles of shame and reproch, and as monsters vnto men: They were grieved for the sinnes of their parents, and complained that they were desolate, forsaken, and most miserable and wretched in the world; yet for all this were they still the deare children of God, as you are this day. May (saith hee) I pray you consider, what torments God inflicted vpon his deare Sonne on the Crosse: did hee not cry out, My God, my God, why hast thou forsaken me? He complained, that his soule was heauie vnto death; yet was he heard in that which he feared, and God deliuered him. After this, hee read vnto her the 22. Psalme, wherein Dauid complained partly of his owne, but principally of the most bitter anguish which our Sautour Christ endured, and suffered in body and soule, putting her in minde, that her case was not so bad as Davids, nor much vnlike our Sautours, who endured all that, and more for her; and therefore he had no cause to feare, seeing Christ had obtained victory, and would vndoubtedly bee with her, deliuer her, and eternally glorifie her with himselfe for euermore; and so continually hee propounded to her such comfortable places of Scripture as might meeete with her infirmities. This greatly refreshed her, and gaue her occasion many times to call vpon God, for increase of grace, and deliuerance from her grievous temptations: The which God of his accustomed goodnesse vouchsafed, on Tuesday, about three a clocke in the afternoon, what time shee felt her selfe in very good measure deliuered from all her former feares and afflictions. But on Saturday next after, which was the day before her death, shee was wholly released, and filled with such inward comfort, that it greatly affected vs that saw it.

May 26.

This is the summe of that temptation which she had, wherein what can any man see that might giue iust occasion to reposit our religion comfortlesse, or the Gentlewoman died despairing? This we are sure of, that to be without temptation is the greatest temptation: as also, that nothing befell her, which had not befallen the holiest of the children of God. And shee that considered her owne corruption (which how great it is in the best of Gods Saints, I need not say) and verily thought her selfe of the punishment

ment due thereunto, if God in iustice should reward her; no mar-
vell if he brake out sometime into heauie complaints. I make no
question it was the worke of God in her, to suffer Satan to ac-
cuse her, and afflict her for her sinnes; that so shee might the better
see them, and consider the hainousnesse of them, and before her de-
parture repent her of them, and betake her wholly to Christ for the
sauing of her soule. And if it pleased God thus to make her possesse
her sins before she died, let those which neuer yet knew the weight
of their sinnes, be wise in time, and remember that hee shall neuer
haue his sinne forgiven, which first or last hath not vndergoe a
holp despaire for it, and acknowledge nothing to remaine in him-
selfe, but matter of iudgement and condemnation: and comfort
and eternall life to flow alone from Iesus Christ.

And as for those, which haue learned to scoffe at the terrors of
Gods children, and to censure such as are at sometimes cast downe
with feeling the anger of God against sinne, let them consider the
blessed issue that God gaue to the troubles of this Gentlewoman;
and let them acknowledge his worke in her. And if they will not
doe this, but proceed to traduce the dead, then let them call to
minde, those of the Popishrue, and persons of greater note
among them, than this Gentlewoman was, which haue died most
fearefully indeed. Cardinall Sadeler, Iacobus Latomus the Di-
uinitie Reader at Louaine, Hofmeister the Frier, Guarlacus, Bome-
lius, Crescencius the Cardinall, Stephen Gardiner Bishop of Win-
chester, and diuers the bloody persecutors in Quene Maries time,
and some of the Popes themselves, as namelly, * Pope Sixtus
Quintus of late peeres; all which died most fearefully and misera-
bly, and shewed manifest signes at their death, that their popish
superstition was the condemnation of their soules. And if they
will iudge of my religion by my death, let them acknowledge their
religion to be doctrine of desperation, and that the truth and saith
which was able to fill the heart and tongue of this blessed Gen-
tlewoman at her death, with such heauenly comforts, is the do-
ctrine of Christ, reuealed from heauen, that wee might liue and
dye in it.

From Tuesday, till Whitson-euen, her comfort still increased,
and temptations banished away. Shee would then very cheere-
fully toyne with the company in prayer, and singing Psalmes, on
occasion

*For. Alls
and Mon.
p. 1504. 61.
pag. 19. 8.
* Francis
the Monke,
one of the
ten popish
persons con-
uicted in
France, An.
Dom. 1602.
See Hosen
Miller, his-
toria Iesui-
tica, who
fell downe
certaine
examples of
the Iesuites
in this
popish.*

John Bruen
Esquire.

William

Brettergh.

Will. Fox.

John Bret-

tergh.

William

Woodward.

John Hol-

land.

Maud Bret-

tergh.

Scholastica

Fox.

1 Pet. 4. 17.

18.

John Hol-

land.

William

Brettergh.

William

Woodward.

Richard

Orme.

John Hol-

land.

William

Brettergh.

Will. Wood-

ward.

Will. Fox.

Reuch. 1. 6

William

Brettergh.

Will. Fox.

Psal. 119.

71. 72.

William

Brettergh.

Maud Bret-

tergh.

William

Brettergh.

1 Cor. 1. 8. 15.

Will. Fox.

occasion offered, and performed all such duties, as was meet for her in that estate. One day, her brother Master John Bruen of Breuentapleford came from his house in Cheshire to visit her, and after some kinde salutation passed betwene them, hee said unto her: Sister, be not dismayed at your troubles, but remember what the Apostle saith, that iudgement must begin at the house of God: To whom shee answered, as one that was also very readie in the Scriptures, with the very next words following, True it is, and if it begin at us, and the righteous shall scarce be saved, where shall the sinners and vngodly appeare? After that, she prayed with him, and sung a Psalm with him, as one that receiued great comfort by him, and acknowledged in him, a heart set to seek the things belonging to the Kingdome of Christ. During this time, in the night with such as waked with her, shee would pray and reherse for her comfort many texts of Scripture, and namely, the 8. to the Romans, many times concluding and closing vp that she read, or repeated, with prayer, and most comfortable bles and applications thereof to her selfe, with shew of such joy and comfort, that the hearers reioyced at it. When she receiued any meate, shee prayed God not onely to sanctifie those creatures for her bodily sustenance, but also to fill her soule with the waters of life, often repeating that of the Reuelation, To him that thirsteth, will I giue of the waters of life freely.

One time shee tooke her Bible in her hand, and topfully kissing it, and looking vp toward Heauen, she said that of the Psalm: O Lord, it is good for mee that I haue bene afflicted, that I may learne thy statutes: The law of thy mouth is better to mee than thousands of gold and siluer.

Another time shee called her husband to her, and said: O Husband, beware of Papistry, keepe your selfe holy before the Lord: Yeeld not to the abomination of the wicked, lest they reioyce, and so you dishonour God, and destroy your owne soule. Again shee said, Let my little Childe be brought vp among the Children of God, and in the true feare and knowledge of his Maiesty; so shall I meete her in heauen, whom now I must leaue behinde me on earth.

Again sometime shee would pray with a low voyce to her selfe, and that saying of Paul, Wee haue not receiued the spirit of bondage to feare any more, but the Spirit of adoption, whereby wee

try

ery Abba father, was much in her mouth: and the last word Abba father, she would double oftentimes over. She would sing to her selfe the last verse of the 13. Psalme.

I will giue thanks vnto the Lord, and praises to him sing:

Because he hath heard my request, and granted my wishing.

Finally, in these and such like exercises and meditations, did she spend the whole time of her sicknesse, after the Lord had once enlarged her heart from the tentations of Satan.

But vpon Saturday about eleuen of the clocke in the morning, May 30. the Lord disclosed himselfe in mercy, to her more plentifully, than euer before, and as I may say, hee dealt familiarly with his handmaid: for from that time, to her very death, which ensued the next day, the feeling of Satans tentations seemed quite to be banished from her; so that she made no shew of them, her thoughtes were not occupied with the world, husband, child, or any thing else, to our thinking; neither was her sicknesse troublesome to her, as before it had bene: but as one raised from death to life, or raised in spirit, so seemed shee to vs that stood by: her countenance ioyfull: her tongue flowing with the praises of God: and her voyce as most heauenly musicke and melody of peace, sounding praise, and honour, and glory to God in a wonderfull manner, as followeth.

About eleuen of the clocke shee began to tremble and quake a little, and withall shee asked her husband if he would helpe her with prayer to God against the tempter, saying, will yee neither pray with me, nor bring some godly man that may put holy things into my minde, whereby I may bee able to resist Satan: hauing thus said, shee uttered these words: O Lord God of my saluation, helpe my weaknesse, plead thou my cause, O God of truth, for in thee doe I trust. After this, they prayed together, and shee answered Amen to every petition. Then after this shee requested him to read some part of the Scripture: whereupon hee read vnto her the 8. to the Romans, the 91. Psalme, and the 17. of Iohn, the which as he read, and came to the fourth verse, I haue finished the worke which thou gauest me to doe, and now glorifie me: She desired him to pause a while, and then said, Blessed be thy name, O blessed Sauour, perfect the worke I humbly beseech thee which thou hast begun in me. Then as he read the 9. verse, I pray not

*William
Brettergh.
Maudslo
tergh.
Elizabeth
Challoner.*

for the world, but for them which thou hast giuen me, for they are thine: He interrupted him againe, saying, O Lord Iesu, dost thou pray for me? O blessed and sweet Saniour, How wonderfull! how wonderfull! how wonderfull are thy mercies! Reade on said shee, the blessedst reading that I euer heard, the comfort whereof doth sweeten my soule. Then reading verse the 22. And the glorie which thou gauest me, I haue giuen them, that they may be one as we are one. With maruellous ioy she vnttered the words of Dauid many times ouer, I confesse before the Lord his louing kinnesse, and his wonderfull workes before the sonnes of men: for hee hath satsified my soule, and filled my hungry soule with goodnesse. When he came to the 24. verse, Father I will that they which thou hast giuen me, be with me, euen where I am, that they may behold my glory, which thou hast giuen mee; Stay, said shee, and let mee meditate on the goodnesse of the Lord, for this is the sweetest saying that euer came to my soule: for now I perceiue and feelee the countenance of Christ my redeemer is turned towards me, and the bright-shining beames of his mercy is spread ouer me: Oh happie am I, that euer I was borne, to see this blessed day! Praise, O praise the Lord, for his mercies; for hee hath brought mee out of darkenesse, and the shadow of death; he hath deliuered my soule from the snare of the hunter, and hath taken me out of the denne of Lions, euen from the talons of Leuiathan, that piercing and crooked serpent, and hath set me in a place of rest, and sweet refreshing: Oh praise the Lord, O my soule, all that is within mee
 1, 2, 3, 4. praise his holy name: my soule praise thou the Lord, and forget not all his benefites, which forgiveth all thine iniquities, and healeth all thine infirmities: which hath redeemed thy life from the graue, and crowneth thee with mercy and compassion. This shee often repeated: And then againe remembryng the 21. and 22. verses of the 17. of Iohn, shee said: O my sweet Saniour, shall I be one with thee, as thou art one with thy Father? And wilt thou glorifie mee with that glory which thou haddest with the Father before the world was? And dost thou so loue me (which am but dust and ashes) to make me partaker of glory with Christ? What am I poore wretch, that thou art so mindefull of me? Oh how wonderfull! how wonderfull! how wonderfull is thy loue! Oh thy loue is unspeakable, that hast dealt so graciously with mee! oh I feelee thy mercies,

Psal. 107.
8, 9.

Mai. 3. 1.

Psalm. 103.
1, 2, 3, 4.

Psal. 144. 3.
Psal. 8. 4.

mercies, and oh that my tongue and heart were able to sound forth thy praises as I ought, and as I willingly would doe! oh that you all would helpe me to praise the holy one of Israel, the God of all consolations! And thus for the space of five houres together at the least, she continued praising and lauding the Lord, with such a glad some and heavenly countenance, testifying such inward ioy, from a comfortable feeling of the mercies of God in her soule, and vsing such sweet sentences and sugred phrases of perfect and holy eloquence, as the truth thereof, if it could haue bene taken, were admirable, continuing so many houres together; some part whereof was this:

O my Lord, oh my God, blessed bee thy name for euermore, which hast shewed me the path of life. Thou didst, O Lord, hide thy face from me for a little season, but with euermore mercy, thou hast had compassion on me: And now blessed Lord thy comfortable presence is come, yea Lord, thou hast had respect vnto thy handmaid and art come with fulnesse of ioy, and abundance of consolations: O blessed be thy name, O Lord my God. When she repeated part of the 16. Psalm, saying: The Lord is the portion of mine inheritance, wherefore my heart is glad, and my tongue reioyceth: Thou wilt shew mee the path of life: In thy presence is fulnesse of ioy, and at thy right hand there are pleasures for euermore: Oh that I could therefore praise the Lord, as he is worthy to be praised! I will sing to the Lord, I will sing to the praise of the God of Israel: come, come, (saith she) and helpe me, O helpe me to praise the Lord. And with that she began to sing the third Psalm, and continued to the end of the Psalm, as perfectly, and with as sweet a voyce, as ever she had before in her health; and concluded with the 49. verse of the 106. Psalm.

The Lord the God of Israel, be blest for euermore:

Let all the people say Amen, praise ye the Lord therefore,

And after this she said, O praise the Lord, for he hath filled mee with ioy and gladnesse of heart, and brought me from the gates of hell, and of death: repeating that of the 16. Psalm, My line is fallen vnto me in a pleasant place: yea I haue a faire heritage, for the Lord is the portion of mine inheritance: The place where I now am, is sweet and pleasant: oh how pleasant is the sweet perfume of the place where I lye! It is sweeter than Aarons composed perfume

Isai. 54. 8.

Psal. 16.
3. 9. 11.

Iudg. 5. 3.

Phil. 1. 14.

Exo. 30. 13.

Revel. 3. 4.

of principall spices : how comfortable is the sweetnesse I feele ! it is like that odour that proceeds from the golden censur, that delights my soule. The taste is precious : doe you not feele it : Oh so sweet it is ! yea sweeter than myrrh, the hony, or the hony combe. Let me therefore sing againe, and againe vnto my Lord, and my God. Then she did sing the 19. Psalm, beginning at the 7. verse, How perfect is the Law of God, &c. and so on to the end of the same. And after that spirituall reioycing, in singing of Psalmes, she then prayed vnto God faithfully, and prayed the Lord againe ioyfully. And bring still full of these, and such like heavenly consolations, she did sing againe most hartly, vnto the praise of God the 136. Psalm, Praise ye the Lord for he is good, for his mercy endureth for euer : &c. In which Psalm, for his mercy endureth for euer, is 26. times repeated. A Christian friend comming in at the same time, which was about six of the clocke in the euening, maruelling to see her exceeding ioyes, and heavenly harmonie, wherein she continued with such words and phrases, that were so spirituall, prayed for the continuance of the same vnto the end : whereupon she then burst out, relating further of her ioyes, saying : Oh the ioyes ! the ioyes ! the ioyes ! that I feele in my soule ! oh they be wonderfull ! they be wonderfull ! they be wonderfull ! And after that, she prayed for increase of faith, and that God would strengthen her against tentations, with continuall craving of remission of sinnes, euer meditating of heavenly matters, as by her sudden and often breaking out into heavenly speeches, and phraisses, did appeare : for the same euening she lying still and silent for a while, One prayed her to remember the Lord Iesus, and that she would in her heart, pray for constancy in her ioyfull course ; whereupon she answered with a delightfome and cheerefull countenance, and comfortable voyce : Oh (said she) so I doe, for the Lord is my light, and my salvation, whom then shall I feare ? Though an host pitch against me, yet my heart shall not be afraid, Deut. 4. 31. for the Lord hath said, I will not leaue thee nor forsake thee. Indeed, I should verily haue fainted, but that I beleeeved to see the goodnesse of the Lord in the land of the liuing. And now my heart is ready, my heart is ready and prepared, yea it panteth after thee Psal. 42. 1, 2 O God : as the Hart braith after the riuers of water, so panteth my soule after thee O God : my soule thirsteth for God, euen for the liuing

William Fox.

William Brettergh.
Will. Fox.
Will. Woodward.

Will. Fox.

Psal. 27. 1, 3

Deut. 4. 31

Psal. 27. 13.

Psal. 108. 1.

Psal. 42. 1, 2

living God. When Lord, when shall I come and appeare before thy
 presence? &c. Saying then further, Lord, sith it hath pleased thee
 to prepare my heart, whether to life or death, thy will be done, dis-
 pose of me to thine owne glory, I am thine Lord, worke thy blef-
 sed pleasure, and good will vpon me. And after this she fell into
 a short slumber, and awaking said, as the Spouse said vnto Christ
 in the Canticles, Oh come kisse me with the kisses of thy mouth,
 for thy loue is better than wine? Oh how sweet the kisses of my
 Sauour be? Then one said vnto her, alluding to that place of S.
 Iohn, Reuel. 3. 8. and praying that the Lord would annoint her,
 with the eye-salue of his grace, that she might see and behold his
 glory. To whom she answered, Mine eyes are opened, mine eyes
 are opened, though for a while thy were closed vp, and shut; yet
 now I thanke my God, mine eyes are opened and I doe seele and see
 the euerliuing mercies of my Christ: saying then further as it is in
 the 27. Psalm. Thou saidst, seeke my face: my heart answered to
 thee, O Lord, I will seeke thy face. O hide not therefore thy face
 from me, nor cast thy seruant away in displeasure, thou hast bene
 my succour, leaue me not, nor forsake me, O God of my saluation.
 And being willed to commit her soule into the hands of Christ,
 she said: O Lord Iesus, thou hast redeemed me, pleade thou my
 cause, for into thy hands alone doe I commit my spirit, O thou God
 of truth. And then feeling more ioy to abound, one praising God
 with her for his great mercies shewed toward her, she further
 said: I giue thee thanks O Father, Lord of heaven and earth, because
 thou hast hid these things from the wise, and men of vnderstanding,
 and hast opened them vnto me thy poore handmaid, which am but
 dust and ashes. O how mercifull and merueilous gracious art thou
 vnto me! yea Lord, I seele thy mercy, and I am assured of thy loue,
 and so certaine am I thercof, as thou art the God of truth, euen so
 sure doe I know my selfe to bee thine, O Lord my God; and this
 my soule knoweth right well, and this my soule knoweth right well;
 which speech of her assurance, she often repeated. Presently after
 this sitting vp in her chaire, she sung the fourth Psalm; and then
 being laid downe againe in her bed, she confidently spake these
 words: I am sure that my redeemer liueth, and that I shall see him
 at the last day, whom I shall see, and mine eye shall behold: and
 though after my skin, wormes destroy this body, yet shall I see
 God.

William
Brestergh.

Can. 1. 7.

Will. Fox.

Psal. 27.

8. 9.

William
Brestergh.
Psal. 31. 5.

William
Woodward.
Mat. 11. 25.

William
Fox.

Psal. 139.

14.

William
Brestergh.
Iob 19. 25.
20. 27.

God in my flesh with these Eyes, and none other.

*M. William
Harrison.
William
Brettergh.
Will. Fox.
John Bret-
tergh.
William
Woodward.*

Then came into see her toward evening, Master William Harrison the Preacher, praying God for her continuance, in that her ioyfull and most happy course: and perswading her to an holy perseverance in the same, shee thanked him, and desired him to re-loyce in Christ with her, and to praise God for his mercies to her, and said. O Master Harrison, my soule hath been compassed about with terrors of death, feare within, and feare without, the sorrowes of hell were vpon me, knots and knorres were vpon my soule; (which twice or thrice she repeated) and a roaring wilde-nesse of woe, was within me; but blessed, blessed, blessed, bee the Lord my God, who hath not left me comfortlesse, but like a good shepheard, hath he brought mee into a place of rest, euen to the sweet running waters of life, that flow out of the Sanctuary of God, and he hath lead me into the greene pastures, where I am fed, and exceedingly comforted: yea, hee hath restored my soule, and lead me into the plaine and easie paths of righteousness. The way that now I goe in, is a sweet and easie way, strowed with flowers, and as a fine sandie way; yea, it is more easie and soft than the sand, for I goe and tread vpon wheat, euen vpon the finest flower of wheate: Oh blessed be the Lord; O blessed be the Lord, that hath thus comforted me, and hath brought me now to a place, more sweet vnto me, than the Garden of Eden. Oh the ioy! the ioy! the delightful ioy that I feele! Oh how wonderfull, how wonderfull, how wonderfull is this ioy! O praise the Lord for his mercies; and for this ioy, which my soule feeleth full well, praise his name for euermore. And these praises of God, she foundeth forth, like Dauids harmonie, being indued with Dauids spirit, to the praise of the eternall and mercifull God, continuing all night in such like prayers and prayes to God, except some small time, that shee was silent and quiet. Master Harrison prayed twice with her that evening, as also in the morning (being Whit Sunday.) After hee had prayed once with her, going then toward his publike charge, shee sent for him, to pray once moze with her before he went, which he did; to the ioy and gladnesse of heart, both of her, and all that were present: and so hee tooke leave of her, and departed.

*William
Brettergh.
William
Woodward.*

*M. Edward
Aspinwall.
Will. Fox.
William
Brettergh.*

Another faithfull man or two came presently in the morning, and diuers other well affected, who were with her at the time of her

her death, and often prayed with her that forsoone, she still
 abounding in spirituall comforts and consolations: sometimes as
 one awaking out of sleepe, she would say, the Lord was her kee-
 per, and deliuerer. Againē, one laying vnto her, the Lord blesse
 you: Yea, (saide she) and the Lord Iesus blesse vs all. And so seeming
 to sleepe a little while, and awaking againe she said: Lord I
 trust in thee, haue mercy vpon me, giue me strength to praise thee:
 defend and preserue me in the houre of temptation, and lay no more
 vpon mee, than thou wilt enable me to beare. Afterwards being
 asked, if she would haue them forye in prayer together againe
 with her. O yes (saide she) for Christs sake I desire it: laying
 thus to her selfe: Heare O Lord, and haue mercy vpon me: Lord,
 bee thou my helper: thou hast loosed my sacke, and guided me
 with gladnesse: therefore will I praise thee, O Lord my God: I
 will giue thanks to thee for euermore, With that, all that were
 present did forye in prayer with her, and in conclusion vsing the
 Lords prayer, which she said with them, to thine is thy kingdome;
 her strength then being gone, her tongue failed her, and so she lay
 silent for a while, euery one iudging her then to be neere death,
 her strength and speech failing her: yet after a while lifting vp
 her eyes with a sweet countenance and still voyce, said: My war-
 fare is accomplished, and my iniquities are pardoned. Lord, whom
 haue I in Heauen but thee? and I haue none in earth but thee: my
 flesh faileth, and my heart also, but God is the strength of my heart,
 and my portion for euer. He that preserueth Iacob, and defendeth
 his Israel, he is my God, and will guide me vnto death: guide mee
 O Lord my God, and suffer me not to faint, but keepe my soule in
 safetie. And with that she presently fell asleepe in the Lords, pas-
 sing away in peace, without any motion of body at all; and so
 yeilded vp the Ghost, a sweet Sabbaths sacrifice about foure of
 the clocke in the afternoone, on Whitsunday, being the last of
 May, 1601.

John Brew-
 terg. b.
 William
 Woodward.
 Mistris
 Maud Brew-
 terg. b.
 Mistris
 Scholaistica
 Fox.
 Elizabeth
 Chalmers.
 and diuers
 more.
 Psalm. 30.
 10, 11, 12.

Isai. 40.3.
 Psalm. 73.
 35, 36.

This was the death of that vertuous Gentlewoman, happi-
 ly dying in the Lord, and reaping the benefit of a holy profession:
 wherein wee cannot but acknowledge and reuerence the mercie of
 God, who in our greatest infirmitie makes his grace to shine most
 clearely. A sure testimony of the truth of our profession, seruing
 to incourage vs therein, and to moue vs to a godly life. It must
 needs.

was a true Religion, and a truth coming from God, that
thus can fill the heart and mouth of a weak woman, at the time
of death, with such admirable comfort. And a wretched conceit,
and mere Antichristian is that religion, which so hateth and per-
secuteth this faith, which is thus able to leave the true-hearted
professors thereof, with such unspeakable peace unto their graves.

Her funerall was accomplished at Chisewall Church on
Wednesday following, being the third of June, 1601. And now
for conclusion, seeing this blessed Gentlewoman is taken from
among vs, and receiued into the holy habitations of the heavenly
Jerusalem, there to remaine in ioy, glory, and blessedness for
euermore; let vs lament for our losse, but reioyce for her gaine:
and let vs pray, that so heere wee coult as willingly wish to bee
with her, as she is now vnwilling to be with vs.

Salomon saith, The memory of the iust shall be blessed: but the
name of the wicked shall rot, Psal. 10. 7.

FINIS.



